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ABSTRACT

This lesson packet focuses on the growing situation of refugees and cultural awareness. In the document are definitions of terms, suggestions for infusing lessons on the refugees into the curriculum, and resource information. One of the purposes of working to create refugee awareness is to help ordinary students become extraordinary citizens of American society and the world community. The document is divided into the following sections: (1) "Introduction"; (2) "Overviews of Current Refugee Emergencies"; (3) "Proven Lesson Planning Ideas" (e.g., Analyzing Refugee Experience, Applying the Durable Solutions, Exhibiting a Willingness to Respond); (4) "Teacher Resources"; and (5) "Conclusion." (EH)

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U.S. Committee for Refugees

ENCOURAGING REFUGEE AWARENESS
IN THE CLASSROOM
A Guide for Teachers

ED 380 392

Issue Paper

U.S. DEPARTMENT OF EDUCATION
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ENCOURAGING REFUGEE AWARENESS IN THE CLASSROOM

A Guide for Teachers

Jacqueline DeCarlo
Educational Outreach Coordinator
U.S. Committee for Refugees
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This guide was written by Jacqueline DeCarlo, a former school teacher with curriculum design experience. It was edited by Virginia Hamilton.

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INTRODUCTION

Refugees are ordinary people in extraordinary circumstances. One of the purposes of working to create refugee awareness is to help ordinary students become extraordinary citizens of American society and of the world community. By using information about refugee situations in a variety of different lessons across curricula, students develop skills needed to participate in the democratic process. By learning about the human dimensions of refugee circumstances, students develop the affective sensitivities needed to be humane members of the global community. Refugee awareness lessons present you as a teacher with the unique opportunity to help your students achieve academic goals as you help them become better human beings.

This teaching guide serves as a clearinghouse for teachers. Instead of delivering a pre-packaged unit of refugee awareness lessons, it facilitates teacher planning of lessons that will best meet the needs of particular classes. This guide provides the latest information available regarding current refugee crises; it offers the best lessons and resources available written by leaders in the field of development education; it suggests ways in which teachers can enhance their classroom environments in order to promote refugee awareness throughout the school year.

REFUGEES 101

There are a few basic concepts you as a teacher need to understand before conducting refugee awareness lessons. First, a **refugee** is a person who has been forced to flee her/his country because s/he has a well-founded fear of persecution. The first country a refugee finds safety in is called an **asylum country**. If a refugee is unable to reach an asylum country but must leave her/his home, such a person is referred to as being **internally displaced**. [See Attachment 1 for a discussion of the refugee definition.]

The U.N. High Commissioner for Refugees (**UNHCR**) has responsibility for assisting refugees in asylum countries. UNHCR's work is often supplemented by the efforts of private organizations such as the **International Committee of the Red Cross/Crescent** and the **International Rescue Committee**.

There are **three durable solutions** to a refugee's crisis. Most refugees want to return to their home countries. This solution is called **repatriation**. If a refugee is unable or unwilling to repatriate, she/he may be granted permission to stay in her/his asylum country. If such permission is not granted, the refugee may be accepted for permanent residence in a **resettlement country.**

CURRENT EVENTS

The U.S. Committee for Refugees estimates that 17.5 million refugees currently live outside their home countries. Students may hear about only a fraction of these refugees through the news media. The information they receive may consist primarily of horrible images of starving, desperate refugees. On the following pages are teacher-reproducible overviews of refugee crises to supplement and enhance the information teachers and students obtain from the media. These summaries can be used to provide teachers with accurate and objective data for use in the creation of refugee awareness lessons and to give students a sense of the magnitude of refugee crises.

NEWS

FROM THE U.S. COMMITTEE FOR REFUGEES

Crisis in Haiti

As of February 1, 1994

• Democratically elected President Jean-Bertrand Aristide was thrown out of office in a violent ***coup d'etat* in September 1991**.

• Immediately after the coup, **tens of thousands of Haitians began to flee** to the United States. Continuing a policy dating to 1981, the U.S. Coast Guard interdicted Haitians on the high seas and screened them to determine if they had a credible fear of persecution.

• On **May 24, 1992**, then-President Bush issued an **Executive Order** that **forcibly returned** all interdicted Haitians without screening them for refugee status.

• Contrary to campaign promises, President Clinton has maintained President Bush's Executive Order. The UN High Commissioner for Refugees says this policy violates Article 33 of the Refugee Convention, which prohibits the return of a refugee "in any manner whatsoever" to a place where her or his life or freedom may be threatened. The U.S. Supreme Court has ruled, however, that the Refugee Convention does not apply in international waters.

• Although many people fleeing Haiti are trying to escape deep impoverishment, it is impossible to determine whether or not a Haitian is a political refugee or an economic migrant without a **proper hearing**. Because the Executive Order returns all interdicted Haitians without exception, many Haitians who might truly be fleeing persecution are unable to exercise their right to seek asylum.

• According to human rights organizations, **human rights abuses** committed by the military **continue throughout Haiti**.

• The U.S. Government has established a program to process refugee claims from within Haiti. As of January 1994, nearly 50,000 preliminary applications had been received for this program; 817 had been approved.

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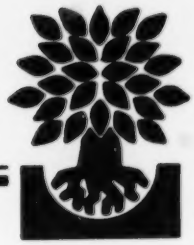
NEWS

FROM THE U.S. COMMITTEE FOR REFUGEES



Crisis in Sudan

As of February 1, 1994

- Some 5 million persons in Sudan have been uprooted from their homes by war, drought, and abusive policies of the Sudan government in recent years. Most of the 5 million persons who have fled their homes are internally displaced within Sudan. In the southern one-third of the country, about 80 percent of the population have been forced from their homes at least once since 1983.

- About 380,000 Sudanese are refugees in the five neighboring countries of Uganda, Zaire, Ethiopia, Kenya, and Central African Republic.

- At least 1.3 million persons in southern Sudan have died during the past 10 years as a direct result of civil war and policies of the Sudanese government. On average, some 350 Sudanese have perished each day for the past 10 years from the war and war-related famine and disease. Numerous massacres were reported during the past year.

- Rebel armies in southern Sudan have reportedly blocked tens of thousands of terrorized Sudanese from fleeing to safety across Sudan's borders.

- Sudan's government and the country's various rebel armies have intermittently blocked international food and relief supplies from reaching Sudanese civilians who are in dire need of assistance. Combatants have regularly harassed relief efforts in an effort to gain military or political advantage in the conflict.

- Air force jets of the Sudan government regularly bomb camps for internally displaced persons in south Sudan in an apparent effort to terrorize the civilian population. The Sudanese government views most southern Sudanese as sympathetic to the rebels.

- The U.S. government in August 1993 officially accused the government of Sudan of supporting international terrorism.

- The U.S. House of Representatives in November 1993 voted to "strongly condemn" the government of Sudan "for its severe human rights abuses" and criticized Sudan's rebel factions for causing "untold suffering for the people of southern Sudan."

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NEWS

FROM THE U.S. COMMITTEE FOR REFUGEES

Crisis in the Former Yugoslavia
As of February 1, 1994

The U.N. High Commissioner for Refugees estimates that **the total number of "affected persons"** (refugees, displaced persons, and persons in need) **is 4,100,000.** Among these are:

- In **Bosnia and Hercegovina**: 3,000,000 persons in need (including 1,300,000 displaced persons);
- In **Croatia**: 620,000 refugees and displaced persons;
- In **Macedonia**: 30,000 refugees;
- In **Montenegro**: 40,000 refugees;
- In **Serbia**: 340,000 refugees; and
- In **Slovenia**: 30,000 refugees.

Additionally, an estimated 600,000 people from the former Yugoslavia have fled to other European countries.

In 1994, the United States has agreed to admit only from 10,000 to 13,000 refugees from the former Yugoslavia.

The war in Bosnia continues, with civilians still being forced from their homes and killed.

The main problem in helping people i[illegible]a is security. Armed men prevent humanitarian assistance from reachi[illegible]ans in many parts of the country. People are dying because they cannot [illegible]e food, and they are susceptible to the cold weather because their homes have been destroyed.

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WORLD REFUGEE STATISTICS as of 12/31/93

AFRICA — TOTAL—5,825,000

Algeria	**121,000***
W. Sahara	80,000*
Mali	35,000
Niger	6,000
Angola	**11,000**
Zaire	11,000
Benin	**130,000**
Togo	130,000
Botswana	**500**
Burkina Faso	**6,000**
Mali	6,000
Burundi	**110,000***
Rwanda	85,000*
Zaire	25,000
Cameroon	**2,500**
Chad	2,000
Other	500
Central African Republic	**41,000**
Sudan	23,000
Chad	18,000
Congo	**13,000**
Angola	10,000
Chad	2,000
Other	1,000
Côte d'Ivoire	**250,000**
Liberia	250,000
Djibouti	**60,000**
Somalia	40,000
Ethiopia	20,000
Egypt	**11,000**
Somalia	6,000
Palestinians	4,300
Ethiopia	400
Other	300
Ethiopia	**156,000***
Somalia	100,000*
Sudan	43,000
Djibouti	7,000
Kenya	6,000
Gabon	**200**
Gambia	**2,000**
Senegal	2,000
Ghana	**133,000**
Togo	120,000
Liberia	13,000
Guinea	**570,000***
Liberia	420,000*
Sierra Leone	150,000*
Guinea-Bissau	**16,000**
Senegal	16,000
Kenya	**332,000***
Somalia	280,000*
Sudan	37,000
Ethiopia	10,000
Other	5,000
Lesotho	**100**
S. Africa	100
Liberia	**110,000**
Sierra Leone	110,000
Malawi	**700,000**
Mozambique	700,000
Mali	**13,000**
Mauritania	13,000
Mauritania	**46,000**
Mali	46,000
Namibia	**5,000**
Angola	5,000
Niger	**3,000**
Chad	3,000
Nigeria	**4,400**
Liberia	3,000
Chad	1,400
Rwanda	**370,000**
Burundi	370,000
Senegal	**66,000**
Mauritania	66,000
Sierra Leone	**15,000**
Liberia	15,000
South Africa	**300,000***
Mozambique	300,000*
Sudan	**633,000***
Eritrea	420,000*
Ethiopia	200,000*
Chad	7,000*
Other	6,000
Swaziland	**57,000**
Mozambique	50,000
S. Africa	7,000
Tanzania	**479,500**
Burundi	150,000
Mozambique	60,000
Rwanda	50,000
Zaire	15,000
S. Africa	5,000
Somalia	1,200
Other	300
Uganda	**257,000***
Sudan	150,000
Rwanda	90,000*
Zaire	15,000
Other	2,000
Zaire	**452,000**
Angola	200,000
Sudan	120,000
Burundi	60,000
Rwanda	50,000
Uganda	20,000
Other	2,000
Zambia	**158,500**
Angola	120,000
Mozambique	22,000
Zaire	13,000
S. Africa	500
Other	3,000
Zimbabwe	**200,000**
Mozambique	200,000

EUROPE AND NORTH AMERICA — TOTAL—2,785,000

Armenia	**290,000***
Azerbaijan	290,000*
Austria	**77,700**
Former Yugoslavia	74,300
Other	3,400
Azerbaijan	**251,000***
Armenia	200,000*
Uzbekistan	51,000
Belarus	**10,400**
Belgium	**32,900**
Former Yugoslavia	6,000
Other	26,900
Bosnia and Hercegovina	**70,000***
Former Yugoslavia	70,000*
Canada	**20,500**
Croatia	**280,000***
Former Yugoslavia	280,000*
Czech Republic	**6,300**
Former Yugoslavia	4,100
Other	2,200
Denmark	**23,300**
Former Yugoslavia	17,300
Other	6,000
Finland	**3,700**
Former Yugoslavia	2,200
Other	1,500
France	**30,900**
Former Yugoslavia	7,000
Other	23,900
Germany	**529,100***
Former Yugoslavia	300,000*
Other	229,100
Greece	**800**
Hungary	**10,000**
Former Yugoslavia	10,000
Italy	**33,550***
Former Yugoslavia	32,000*
Other	1,550
Luxembourg	**1,500**
Former Yugoslavia	1,300
Other	200
Macedonia	**12,100**
Former Yugoslavia	12,000
Other	100
Netherlands	**35,400**
Norway	**14,200**
Former Yugoslavia	12,500
Other	1,700
Poland	**600**
Portugal	**2,250**
Former Yugoslavia	150
Other	2,100
Romania	**1,000**
Russian Federation	**347,500***
Georgia	143,000*
Tajikistan	108,000*
Armenia/Azerbaijan	52,000*
Afghanistan	25,000
Somalia	6,500
Iraq	6,000
Other	7,000
Slovak Republic	**1,900**
Former Yugoslavia	1,900
Slovenia	**38,000***
Former Yugoslavia	38,000*
Spain	**14,000**
Former Yugoslavia	2,200
Other	11,800
Sweden	**58,800***
Former Yugoslavia	50,000*
Other	8,800
Switzerland	**27,000**
Former Yugoslavia	14,500
Other	12,500
Turkey	**24,600***
Former Yugoslavia	20,000*
Iraq	4,000
Iran	500
Other	100
United Kingdom	**28,100**
Former Yugoslavia	6,600
Other	21,500
United States	**158,400**
Yugoslavia (Serbia/Montenegro)	**357,000***
Former Yugoslavia	357,000*

LATIN AMERICA AND THE CARIBBEAN — TOTAL—102,000

Belize	**8,900**
El Salvador	6,100
Guatemala	2,200
Nicaragua	300
Honduras	200
Other	100
Bolivia	**600**
Colombia	350
Other	250
Brazil	**1,000**
Chile	**100**
Peru	100
Colombia	**400**
Costa Rica	**24,800**
Nicaragua	20,000
El Salvador	4,300
Other	500
Dominican Republic	**1,300**
Haiti	1,300
Ecuador	**100**
Colombia	100
El Salvador	**150**
Nicaragua	150
Guatemala	**4,700**
El Salvador	2,400
Nicaragua	2,200
Other	100
Honduras	**100**
Mexico	**52,000**
Guatemala	47,000
El Salvador	4,000
Other	1,000
Nicaragua	**4,750**
El Salvador	4,700
Other	50
Panama	**950**
El Salvador	600
Nicaragua	300
Other	250
Peru	**600**
Cuba	600
Venezuela	**1,300**
Cuba	1,000
Haiti	200
Nicaragua	100

EAST ASIA AND THE PACIFIC — TOTAL—468,000

Australia'	**2,950**
China	**296,900***
Vietnam	285,500
Burma	10,000*
Laos	1,400
Hong Kong	**3,550**
Vietnam	3,550
Indonesia	**2,400**
Vietnam	1,900
Cambodia	500
Japan	**950**
Vietnam	900
Other	50
Malaysia	**8,150**
Burma	5,100
Indonesia	1,700
Vietnam	1,150
Former Yugoslavia	200
Papua New Guinea	**7,700**
Indonesia	7,700
Philippines	**1,700**
Vietnam	1,700
Thailand	**108,300**
Burma	74,000
Laos	25,100
Vietnam	8,800
Sri Lanka	250
Other	150
Vietnam	**35,000**
Cambodia	35,000

MIDDLE EAST — TOTAL—4,924,000

Gaza Strip	**603,000**
Palestinians	603,000
Iran	**1,995,000***
Afghanistan	1,900,000*
Iraq	95,000
Iraq	**39,500**
Iran	38,500
Other	1,000
Jordan	**1,073,600**
Palestinians	1,073,000
Former Yugoslavia	400
Other	200
Lebanon	**329,000**
Palestinians	328,000
Other	1,000
Saudi Arabia	**25,000**
Iraq	25,000
Syria	**319,200**
Palestinians	314,000
Iraq	4,700
Somalia	500
West Bank	**479,000**
Palestinians	479,000
Yemen	**60,500**
Somalia	57,000
Ethiopia	1,800
Eritrea	1,500
Other	200

SOUTH AND CENTRAL ASIA — TOTAL—2,151,000

Afghanistan	**35,000**
Tajikistan	35,000
Bangladesh	**199,000**
Burma	198,800
Other	200
India	**325,600***
China (Tibet)	119,000
Sri Lanka	106,400*
Bangladesh	53,300
Afghanistan	24,400
Bhutan	20,000*
Burma	1,600
Other	700
Kazakhstan	**6,500**
Tajikistan	6,500
Kyrgyzstan	**3,500**
Tajikistan	3,500
Nepal	**99,100**
Bhutan	85,100
China (Tibet)	14,000
Pakistan	**1,482,300**
Afghanistan	1,480,000
Other	2,300
Tajikistan	**400**
Afghanistan	400

GRAND TOTAL—16,255,000

Figures for Europe, North America, and Australia are generally those for individuals who applied for asylum in 1993, except for countries such as Armenia, Croatia, and others that do not use individualized asylum procedures. USCR considers Bosnians and Croatians as having a *prima facie* claim to refugee status within the parameters of the Refugee Convention, and has therefore attempted to include all such persons who have received temporary legal status, applied for asylum in 1993, or been excluded from applying for status. Because many countries do not report the republic of origin of "former Yugoslavs," this table includes under that heading other asylum seekers from the former Yugoslavia, such as ethnic Albanians from Kosovo. See individual country reports for explanation.

*Indicates that number varies significantly on the number reported.

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PROVEN LESSON PLANNING IDEAS

Several organizations concerned with human rights have developed lessons designed to instruct students about the needs of refugees. Some organizations, like Amnesty International, design their materials for secondary school students. Others, like the U.N. High Commissioner for Refugees, create lessons primarily for elementary school students. However, most of the lesson ideas in this guide are easily adaptable to different grade levels. The lessons suggested also reflect a variety of instructional techniques so that you can address the different learning styles present in your classroom.

Because the sheer number of refugees is overwhelming and the circumstances of each refugee's flight are unique, it is recommended that you select one particular refugee situation or one region of the world when beginning a unit on refugee awareness. Doing so will also enable your students to delve deeply into the socio-political contexts of refugee flight. However, for the purpose of this guide, a number of refugee situations will be used in the lessons.

The order of the lessons is not random. Refugee awareness presentations conducted by USCR in the metropolitan Washington, D.C. area have been most successful when a particular sequence of concepts is presented to students. For this reason, the lessons suggested meet the following sequential instructional goals based on Bloom's taxonomy:

The student should:

1) understand basic human rights.
2) comprehend the definition of a refugee.
3) analyze the refugee experience.
4) apply the durable solutions to a refugee crisis.
5) exhibit a willingness to respond to refugee situations.

Lessons in this guide can be used in language arts, math, and social studies classes. Students who learn by feeling, by observing, by experimenting and/or by doing will all connect to lessons in this guide. Most importantly, students will have ways in which to connect to the lives of refugees.

UNDERSTANDING BASIC HUMAN RIGHTS

A) Discussion Topics:

Hey, That's Not Fair!

Explain to your students that you are going to ask them to imagine a variety of situations. In each case, ask students to raise their hands if the situation seems to be unfair. Possible situations include these: a) Imagine that the Army evicts you from your apartment because of the church you attend; b) Imagine that your parent is not allowed to vote in the presidential election because s/he can't afford an election fee; c) Imagine that your boss doesn't pay you for a week's worth of work because s/he wants the money for her/himself.

Ask students who raise their hands why each situation is unfair. Guide the discussion so that students recognize that in the U.S. much of what we consider to be common sense rights are codified in and guaranteed by the Constitution. Explain that in 1948 the United Nations established a "Constitution for the World" through the Universal Declaration of Human Rights. Ask students to predict what those rights are and then share with them a paraphrased version of the document (Attachment 2). Introduce the idea that in many places in the world, the Declaration of Human Rights is not respected.

Mandatory Migration

Devise your own lesson on migration in the animal kingdom, such as that exhibited by some types of birds and of fish. Throughout the lesson, interrupt four of the students' work with instructions for them to change desks. Refuse to give any explanation for the instructions. After making students switch seats at least three times, ask them to relate how it felt to be forced to "migrate". Elicit comments of feeling frustrated by being singled out for movement and the inconveniences of such involuntary movement. Connect these comments to the refugee experience of facing discrimination which forces unjust migration. Also ask those students who did not have to move how it felt not to be subjected to your illogical requests. Returning to your original topic, note that their are many good reasons for moving (i.e. finding warm environments for the winter) but that refugees are forced to make decisions in order to preserve their life or freedom.

B) Class Project:

Living Bulletin Board [Inspired by Peter Marotella, N. C. State University.]

Ask students to bring in newspaper/magazine articles which report current human rights abuse. Display the articles, subdivided by geographic region, on

a classroom bulletin board.

Encouraging Accountability

Using topics from the Living Bulletin Board (see above), have students reference which Articles or Amendments of the U.S. Constitution or Articles from the Universal Declaration of Human Rights were ignored by the perpetrators of the abuse. Have students determine what legal recourse (i.e. criminal charges against the abuser) is available to the victim according to her/his citizenship.

C) Individual Assignments:

The Timeless Need To Flee

Have students construct a time line for a certain period in history that indicates time and place of widespread human rights abuses. Some examples from recent world history include: Puritans from England traveling to North America, slaves fleeing the Confederacy on the Underground Railroad, Jews such as Albert Einstein escaping from Nazi Germany.

Composing an Opinion

Obtain a copy of the UN Convention on the Rights of the Child (UN Information Center, 202-289-8670) and share it with your students. Inform the class that the United States is one of the few world powers that has refused to sign the Convention. Have each student decide whether or not the United States should sign the Convention, thereby obligating the United States to guarantee each right to all U.S. children, and have each student write a letter to the editor of your local newspaper advocating her/his position.

COMPREHENDING THE DEFINITION OF A REFUGEE

A refugee is a person who "owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country."
United Nations Convention and Protocol Regarding the Status of Refugees

A) Individual Assignment: Define and Search

Have students define the terms and complete the word search below. (*This word search, a joint effort of UNHCR and USCR, appeared in the October 24, 1992 issue of Junior Scholastic.)*

THE PLIGHT OF REFUGEES

Words and Meanings

WORD FIND

Many words linked to refugees are hidden in this puzzle. Find them, and look up the meaning of each word in a dictionary. You can then use some or all of the words in a few paragraphs about the plight of refugees and what can be done to help them. Look for the following words:

aid	famine	peace
Afghanistan	food	protection
Asian	freedom	refugees
asylum	Haiti	repatriation
Cambodia	help	status
crop	host	UNHCR
culture	hunger	war
ethnic	Kurd	water
fear	needs	

R	E	F	U	G	E	E	S	K	U	R	D	C
E	X	O	E	T	H	N	I	C	U	S	C	R
P	R	O	T	E	C	T	I	O	N	M	U	O
A	K	D	F	A	M	I	N	E	H	E	L	P
T	A	S	I	A	N	B	Q	W	C	M	T	U
R	E	S	E	N	T	E	W	A	R	B	U	Q
I	F	E	A	R	S	T	A	T	U	S	R	F
A	F	G	H	A	N	I	S	T	A	N	E	R
T	L	H	A	I	T	I	T	P	E	A	C	E
I	Y	Z	H	W	A	T	E	R	N	D	I	E
O	M	O	I	N	D	O	N	E	S	I	A	D
N	E	E	D	S	F	H	U	N	G	E	R	O
E	G	H	O	S	T	P	A	S	Y	L	U	M

B) Role Plays:

A Traveler By Any Other Name...

Have students act out several situations: a) one student inviting another to a sleepover; b) a family traveling to France on vacation; c) a person going to Canada to for a job. End with a situation like the following: d) Your mayor announces that everyone in your city who falls into a predetermined category (ex. students wearing jeans, students with blue eyes) will be killed by the National Guard. Ask members of the selected category how they will respond to the mayor's threat. Guide students to a realization that they must flee to a safe place. Ask students for the terms associated with the travelers in each situation. Namely: a) guest, b) tourist, c) immigrant, d) refugee. Introduce the official definition of a refugee. (See above.)

Proceed with questions as to what the needs of the newly identified refugees are. Have students consider: how they will get to safety; what they will be able to take with them; where they will stay in the safe country; what and how much there will be eat; how they will communicate with the citizens of the country. Introduce the work of the UNHCR. (See attachment 3).

Teaching About Genocide As A Contemporary Problem: See Attachment 4. The text of the article in which this crime is considered is somewhat dated. For instance, the United States is now a signatory to the Genocide Convention. However, as the tragedy in former Yugoslavia illustrates, the issue of genocide is a timely one of which students should become acquainted.

C) Individual Assignments:

Each Number is a Person: Using the chart of World Refugee Statistics (See page 6), have students find the total (and/or mean, median) number of refugees living in asylum countries in a given region (ex. Southeast Asia, Central America).

Immigration and Naturalization Service Asylum Officer for the Day:

Distribute the following hypothetical situations and have students indicate whether the person described is an immigrant or refugee. Expand the activity with a follow up discussion of whether or not students believe the individuals described should be allowed in the United States.

a) A woman from England who wants to come to the United States to be with her daughter.

b) An Azeri who escapes to Iran to avoid the persecution he faces as an ethnic minority from Armenian forces that have entered his country.

c) An Iraqi who studied in an American College when the Persian Gulf War began. He supported the U.S. attack on Iraq and is afraid of being shot by Sadaam Hussein's army if he returns to Iraq.

d) A man from Greece who wants to find a new job in the U.S.

e) A man from Angola who lived in a town destroyed in a battle between government soldiers and rebel troops.

f) A woman who voted who supported Haiti's President Aristide before the *coup*.

g) A Hmong man in Laos who opposes the communist government of Laos.

h) An Indian brain surgeon who has developed a new surgical technique that greatly reduces the risk of surgery. Her skills are sought by a major hospital in New York.

i) A poor Mexican woman who has heard she can find a good job working as a maid in Texas.

ANALYZING THE REFUGEE EXPERIENCE

A) Small Group Activity: Take Refuge

Encourage students to play the "Take Refuge" board game provided by Attachment 5. [*This game was originally developed by the Catholic Consortium on Refugee Awareness Education. A version revised by UNHCR and USCR appeared in the October 24, 1992 issue of Junior Scholastic.*]

B) Classroom Exercise: Pack Your Bags

Give students three minutes to "Pack Their Bags." Instruct them to make a list of things they would take with them if they had to leave their homes in the middle of the night. Also have them list what they would leave behind. When the three minutes are up, have students discuss the rationale for taking or leaving each objects. [*This type of exercise has been suggested by the Holy Childhood Association, Amnesty International, and the British Refugee Council.*]

C) Individual Assignments:

A Day in the Life of a Refugee Child

Using the story of a young Croatian boy (See Attachment 6), have students write a diary describing the boy's escape from his home and detailing his daily life in a refugee camp.

Calculating the Escape, is taken from Amnesty International's *Refugees and the United States*, by David Donahue and Nancy Flowers. (See Attachment 7).

APPLYING THE DURABLE SOLUTIONS

A) Group Discussion: Going Home, But to What?

Announce to the class that they are a group of refugees who fled the civil war in Mozambique. Now that the civil war is over the group has been asked by the government of Malawi to go home. UNHCR has given each head of household US$130, and 330 kilograms (Ask students to convert to pounds!) of seed. As a group, your class must decide:

1) How to get back to their villages. UNHCR will provide convoys, but the trucks won't arrive for another three months and planting seasons begins in about two weeks.

2) How unaccompanied children who were separated from their families will locate their home villages.

3) How to avoid the land mines left over from the war.

4) How to rebuild homes and farms destroyed by the war, especially if, after a decade of conflict, other Mozambicans have taken the refugees' land.

5) How to arrange for health care for the sick, disabled, and elderly who are used to receiving aid from UNHCR hospitals.

6) Whether or not to go home at all.

Allow the discussion to proceed naturally. Inject reality checks into the proceedings if students begin to make plans that are too grandiose. Depending on the age group, offer the possibilities of the Mozambican government receiving loans from foreign governments or of the people participating in development assistance projects implemented by organizations such as Save the Children. Bring the discussion to a close when each decision is agreed to by a majority of the refugees.

B) Individual Activity:

Picturing the Refugees: Using one stick figure to represent 50 refugees, have students use the information on the map below to create a pictograph of the numbers of refugees in a particular region of the country. [*This lesson was inspired by the British Refugee Council.*]

* Preliminary figures.

Source: Office of Refugee Resettlement / U.S. Department of Health and Human Services

Who Are Our New Refugee Neighbors?

Identify members of the student body or your local community who are, or who have family members who are, refugees. Have students interview the individuals and then have the class produce a journal of refugee stories.

C) Small Group Project: Putting Your Community to the Test

Have students write and conduct a survey like the one described in Attachment 8.

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EXHIBITING A WILLINGNESS TO RESPOND

A) Students Can Seek To Prevent Refugee Emergencies By:

1) Monitoring human rights abuses (See "Living Bulletin Board" above) and writing Congress and the United Nations urging official response to countries that permit or commit abuse against their own citizens.

2) Informing members of their community through Letters to the Editor, poster campaigns, etc. of situations of that might lead to refugee flight (e.g. civil war in south Sudan or insurgencies in Colombia) in order to generate concern for humanitarian crises before they necessitate the flight of people from their homes.

3) Investigating U.S. economic involvement in countries that are experiencing civil unrest to ascertain whether or not such involvement is connected to the unrest (e.g. unfair labor practices which perpetuate poverty in Haiti) or can be used to influence the country's decision-making (e.g. Provisions in the North American Free Trade Agreement regarding human rights). Contacting U.S. corporations who invest in foreign countries and suggest actions appropriate to the circumstances students discover.

B) Students Can Assist Refugees In Asylum Countries By:

1) Organizing a fund raiser and donating money to an organization helping refugees.

2) Writing letters to your Congressional representative and/or President Clinton urging humanitarian action on behalf of refugees and internally displaced persons.

* The Honorable _____, U.S. Senate, Washington, D.C. 20510
* The Honorable _____, U.S. House of Representatives, Washington, DC, 20515
* President Clinton, 1600 Pennsylvania Avenue, NW, Washington, DC 20500

3) Corresponding with an international pen-pal and learning about the regions of the world from which most refugees come.

World Pen Pals
1694 Como Avenue
St. Paul, MN 55108
612-647-0191

4) Participating in "The Anne Frank Children to Children Appeal," which gives students the opportunity to send care packages to Bosnian children. Contact:

Spirit of Los Angeles
1888 Century Park East, Suite 1900
Los Angeles, CA 90067
310-284-6833

B) Students Can Help Local Resettled Refugees By:

1) Writing an English language "pictionary" for refugees.

2) Drawing and distributing a comic book detailing the experience of one particular refugee group.

3) Contacting local resettlement agencies to learn how to "adopt" a refugee.

* Immigration and Refugee Services of America, 1717 Massachusetts Ave., NW, #701, Washington, D.C. 20036, 202-797-2105.
* Lutheran Immigration and Refugee Service, 390 Park Avenue, S. New York, NY 10016, 212-532-6350.
* U.S. Catholic Conference/Migration and Refugee Services, 3211 4th Street, NE, WDC 20017, 202-541-3220.

4) Tutoring a refugee in your school.

5) Producing a video tour of your school and/or city to help refugees learn how to get around their new communities.

TEACHER RESOURCES

The lessons and activities suggested in this guide are not meant to be comprehensive. There are many other resources available to teachers serious about conducting refugee awareness in their classrooms. Below are the names, addresses, and phone numbers of some organizational resources.

Adelphi University School of School Work
91 North Franklin Street
Hempstead, NY 11550
516-483-1210

Adelphi's Refugee Assistance Program has produced a resource kit entitled "A New Life." The kit offers video and cassette recordings of refugees relating their experiences as well as a study guide.

Amnesty International's Educators' Network
806 Los Robles
Palo Alto, CA 94306
415-857-0812

Amnesty has developed refugee awareness curricula entitled Uprooted. Amnesty also produces a quarterly newsletter called "Human Rights Education: The Fourth R." Contact Amnesty for a full list of human rights publications for secondary school students.

British Refugee Council
Publications Department
3 Bondway
London SW8 1SJ
England

This British nongovernmental organization produces two superior teaching guides for British students. Most of the activities can be used in classrooms in the United States.

Center for Foreign Policy Development
Brown University
Box 1948
Providence, RI 02912
401-863-3155

The Center's "Choices for the 21st Century Education Project" develops curricula appropriate for high school social studies classrooms on a range of vital issues.

Holy Childhood Association
1720 Massachusetts Avenue, NW
Washington, DC 20036
202-775-8637

One component designed for HCA's Young Catholics in Mission program is a video entitled "In Search of Survival: Sudan," which "describes what it is like to be a refugee and explains the reasons behind such situations...."

Network of Educators on the Americas
1118 22nd Street, NW
Washington, D.C 20037
202-429-0137

NECA offers "Teaching For Change," a catalog of anti-racist, multicultural curricula designed for use by teachers dedicated to critical teaching.

San Francisco Study Center
PO Box 5646
San Francisco, CA 94101
415-626-1650

New Faces of Liberty, A Curriculum for Teaching About Today's Refugees and Immigrants is available through the Center. New Faces is a five-unit curriculum for grades five through eight that develops students' understanding of human migration and the difficulties of acculturation.

Southern Poverty Law Center
400 Washington Avenue
Montgomery, AL 36104

The Center's education project, Teaching Tolerance, produces a bi-annual magazine FREE to educators. Teaching Tolerance seeks to provide teachers with resources and ideas to help promote harmony in the classroom.

U.N. High Commissioner for Refugees
1718 Connecticut Avenue, NW, #200
Washington, DC 20009
202-387-8546

UNHCR publishes "Refugees," a FREE quarterly news magazine covering refugee issues around the world. In addition, it produces a variety of videos, posters and reports for educational and fund raising purposes.

Women's Commission for Refugee Women and Children
386 Park Avenue, South
New York, NY 10016
212-679-0010
The Commission's video and teaching guide called "Voices" will be available in spring 1994.

CONCLUSION

One of the many challenges of teaching is creating learning experiences which aid in the development of students as competent and humane global citizens. The plight of refugees presents teachers with a compelling opportunity to introduce students to contemporary events that demand thoughtful and compassionate action on the part of those who have been spared persecution. It also opens the way for students to understand the composition and character of their classrooms and their communities as they learn how to relate to the many countries, cultures, and peoples of today's world.

The U.S. Committee for Refugees hopes this guide serves as a valuable tool for conducting refugee awareness lessons. We welcome the opportunity to provide teachers with additional resources and materials.

WHO IS A REFUGEE?

PEOPLE LIKE YOU AND ME . . .

A refugee is first of all a person just like you and me. They are men, women, and children whose freedom has been snatched from them. At one time their lives were rooted in the security of family, tradition, and homeland. The masses of people we see on our television screens, huddled, squatting, staring with vacuous eyes – they are farmers, doctors, engineers, highly educated, nonliterate, mothers, fathers, sons, daughters.

Shrapnel shattered their security in a million fragments and sent them fleeing, family members often separated from one another, everyone separated from home. They left behind things – important things that were the symbols of their traditions and the keepers of their memory. They left cemeteries where they had buried their beloved dead – vessels of their history. They left parks and lanes and that special fruit tree beside the house. They left their mosques, pagodas, churches, homes, pots and pans, and pictures.

Long troubling years of exile follow abrupt, radical, violent, irrevocable change. When refugees cross frontiers, the continuum of their lives is interrupted. The old is no more; the new, not yet. They bring with them all that they are. They carry within themselves both peace and war, strength and fragility. They are forced to rethink and reshape their lives. Stagnated in the present, they continue to live with hopes for the future and hold on to dreams that do not include bombs, torture, killing, or flight. They *do* have hopes and dreams.

Refugees are capable people who grasp for control over their lives as months of exile turn into years. Each has a past that can empower the present. Even in their rootlessness, refugees can creatively contribute to the composition of their futures. From the first moment a refugee crosses a border, he or she needs food and shelter – this is relief. But from this moment, each refugee needs much more – and this is development. *Relief* and *development* are worlds apart. Trauma needs relief, but living demands development. Relief leads to dependency; development is empowering and champions self-sufficiency.

OFFICIAL DEFINITION OF A REFUGEE

There is a formal definition for a refugee. It was written following World War II and concerned only those who were displaced during World War II. As stated in Article 1A(2) of the 1951 United Nations Convention Relating to the Status of Refugees, any person is a refugee who,

> As a result of events occurring before January 1951 and owing to well-founded fear of being persecuted for reasons of race, religion or nationality, membership of a particular social group or political opinion, is outside the country of his [her] nationality and is unable, or owing to such fear, is unwilling to avail himself [herself] of the protection of that country; or who, not having a nationality and being outside the country of his [her] former habitual residence, is unable, or owing to such fear, is unwilling to return to it.
>
> *Collection of International Instruments Concerning Refugees.* Geneva: Office of the United Nations High Commissioner for Refugees, 1979, p. 11.

According to this definition, no one could be considered a refugee if the event that precipitated flight occurred after 1951. This Convention was written to apply to Europeans displaced as a result of World War II. The U.N.'s subsequent 1967 Protocol adjusted the definition to include those who fled after 1951 and who came from countries outside of Europe. The 1951 Convention with its 1967 Protocol remains the *official definition* of a refugee, yet in the strictest sense, most of today's refugees do not qualify.

Because of large numbers of Africans fleeing their homelands in the late 1950s and early 1960s as a result of civil wars, wars of liberation, or inter-African conflicts, at a 1969 convention, members of the Organization of African Unity (OAU) broadened the definition of a refugee. Not only were those who had a "well founded fear of persecution" included, but also any person who,

> owing to external aggression, occupation, foreign domination or events seriously disturbing public order in either part or the whole of his [her] country of origin or nationality, is compelled to leave his [her] place of habitual residence in order to seek refuge in another place outside his [her] country of origin or nationality.
>
> Yefime Zarjevski, *A Future Preserved International Assistance to Refugees.* New York: Pergamon Press, 1988, p. 252.

Although the OAU directive is not the legal definition of a refugee, most of the nations that signed the 1951 Convention and/or the 1967 Protocol observe this broader definition of refugee status.

Under the official definition, individuals may not be able to prove that – should they return to their homeland – they would, in all probability, be "persecuted." But the vast majority of those who flee do not get into rickety boats and risk pirate attacks, or cross steep, snow-covered mountains, or willingly live under burlap, behind barbed-wire, or in 6 x 8-feet spaces stacked three high and twelve or more deep *unless* they are fleeing for their lives. And they *do* flee from bombardments, scorched-earth wars, calculated starvation, and oppressive rulers.

INTERNALLY DISPLACED PERSONS

In addition to the 18 million "official" refugees, there are at least 20 to 25 million people who are internally displaced within their homelands. Their situations are such that had they crossed an international border, they would have been recognized as refugees. But because they remain in their homelands, they do not have the same access to protection and assistance as do those who crossed a border into another land and registered with the UNHCR to become recognized refugees. Many of the internally displaced are at the mercy of sovereigns who will not protect them and who frequently war against them. Sudan is a nation in point. A civil war that first began in 1955 with an eleven-year hiatus from 1972 to 1983 continues to rage. The recognized government of Sudan in the north, which is primarily Arab and Muslim, brutalizes its own people in the south who are mainly black and Christian or animists. Food has been a weapon in this war, used by both sides, that has killed almost 500,000 people – mainly southern Sudanese and principally women, children, and the old.

The question of sovereignty and humanitarian access is one of the largest issues that needs to be addressed today.

– Judy Mayotte, Chair
Women's Commission for Refugee Women and Children

The Universal Declaration of Human Rights in simple language

Article 1 All people are born free and equal, and should behave with respect to each other.

Article 2 Everyone should have the rights outlined in the Universal Declaration regardless of their race, colour, sex, nationality, religion, political opinion or social origin.

Article 3 Everyone has a right to live in freedom and safety.

Article 4 No-one has a right to make people slaves.

Article 5 No-one should be tortured, or punished in a cruel way.

Article 6 The law must treat everyone as people, not objects.

Article 7 Laws must not treat people differently because of their race, sex or way of life.

Article 8 Everyone has a right to legal protection if their rights are ignored.

Article 9 Nobody should be arrested, nor be kept in prison or sent away from their country, without a just reason.

Article 10 Everyone is entitled to a fair and public trial if charged with an offence.

Article 11 If charged with an offence, a person should be considered innocent until it is proved that he or she is guilty.

Article 12 A person has a right to privacy. No-one has a right to say untrue and damaging things against another person.

Article 13 Everyone has a right to travel and live anywhere in their home country. A person also has the right to leave any country, including his or her own, and to return to it.

Article 14 People have the right to ask for asylum in another country, if they fear persecution. A person loses the right to ask for asylum if he or she has committed a serious non-political crime, and has not respected the Universal Declaration of Human Rights.

Article 15 Everyone has a right to a nationality.

Article 16 Every adult person has the right to marry and have children. Men and women have equal rights in marriage, and if they divorce. No-one should be forced to marry against his or her will.

Article 17 Everyone has the right to own property. No-one can take other

Article 18 Everyone has the right to think and believe in what they want, this includes the right to practice a religion.

Article 19 Everyone has the right to express their thoughts, whether by speaking or in writing.

Article 20 Everyone has the right to organise peaceful meetings, and to form groups. But no-one can be forced to join an organisation.

Article 21 Everyone has a right to take part in the government of his or her country, whether by voting or being an elected member of parliament. Fair elections should be held regularly, and everyone's vote is equal.

Article 22 Everyone has the right to social security. This includes shelter, health care and enough money on which to live.

Article 23 Everyone has a right to work. Wages should be fair and enable a family to live decently. Men and women should receive the same pay for doing the same work. A person has the right to join a trade union.

Article 24 Everyone has the right to reasonable working hours, rest and regular paid holidays.

Article 25 Everyone has the right to a decent standard of living. Those who cannot work should receive special help. All children, whether born outside marriage or not, have the same rights.

Article 26 Everyone has the right to education. Primary education should be free and compulsory. A person should be able to continue his or her studies as far as he or she is able. Education should help a person live with and respect other people. Parents have the right to choose the kind of education that will be given to their child.

Article 27 Everyone has the right to join in cultural activities, and enjoy the arts. Anything that a person writes or invents should be protected and the person should be able to benefit from its creation.

Article 28 For human rights to be protected there must be order and justice in the world.

Article 29 A person has responsibilities to other people. A person's rights and freedoms should be limited only so far as to protect the rights of other people.

Article 30 No government, group or

Prepared by The British Refugee Council

UNHCR

United Nations
High Commissioner for Refugees

As long as there have been wars, persecution, discrimination and intolerance, there have been refugees.

They are of every race and religion and can be found in every part of the world.

Forced to flee out of fear for their lives and liberty, refugees often give up everything - home, belongings, family and country - for an uncertain future in a strange land.

Their plight is one of the great tragedies of our time and their fate is linked to political and human rights questions that should be of concern to each and every one of us.

Helping the world's 17 million refugees is the job of the United Nations High Commissioner for Refugees, which was created by the UN General Assembly and began work in 1951.

UNHCR's founding mandate defines refugees as those who have fled their countries because of a well-founded fear of persecution for reasons of their race, religion, nationality, political opinion or membership in a particular social group and cannot or do not want to return.

Since its creation four decades ago, UNHCR has helped more than 28 million refugees, earning two Nobel Peace Prizes in the process.

But the refugee problem continues to grow, sometimes outstripping UNHCR's ability to respond. Over the past 10 years, wars, human rights abuses and persecution forced an average of 2,500 people a day to flee their homes.

Between 1981 and 1991, the number of refugees more than doubled - from 8 million to 17 million and another 15 million people are displaced in their own lands.

And in one week alone in 1991, 1.5 million refugees flooded border areas of Iraq, Turkey and Iran.

Fortunately, many refugees spend only a short time away from their homes. But millions of others languish for years in dismal, isolated camps before solutions can be found.

Despite the efforts of more than 2,000 UNHCR workers in 90 offices around the world, the refugee problem has become a world-wide tragedy.

UNHCR traditionally helps those forced to flee to save their lives or liberty. Sometimes these include mass movements of people fleeing civil conflict and other man-made disasters. Over the years, UNHCR also has been asked by the UN Secretary-General to assist people internally displaced in their own lands.

First, refugees must be protected, against physical harm and being forcibly returned to countries where they would be in danger.

UNHCR also provides assistance like food, water, shelter and medical care.

And, always, UNHCR seeks durable, long-term solutions for the plight of refugees.

There are three possible solutions for refugees - voluntary repatriation back to their original homes, integration in the countries where they first sought asylum, or resettlement to a third country.

Voluntary repatriation is the best solution because the right to return to one's homeland is as sacred as the right to seek asylum. But return is not always possible because usually it requires elimination of the conditions which sent the refugees into exile in the first place.

So, UNHCR helps some refugees build new lives in the countries where they first sought asylum. When necessary, UNHCR assists other refugees to resettle in third countries.

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Teaching About Genocide As a Contemporary Problem

BILL FRELICK

ONE OF THE IRONIES of education in the United States is that our students' ignorance of what constitutes a human right, as well as their often blasé attitudes regarding the value of human rights observance, stems from living in a society where such rights, for the most part, are taken for granted. So, while we lament what often appears to be an uncaring attitude, we are also grateful that our students have been spared the agony that the deprivation of their rights would entail. While it is true that their counterparts in such countries as South Africa, Uganda, Poland and Uruguay might have a much keener appreciation of human rights, such an awareness has come at a cost that we would not wish on our students.

In treating the subject of genocide, I quickly realized that my students' eyes would glaze over at the mention of 6 million Jews gassed, shot and starved in the Holocaust. Such actions, not to mention such numbers, are virtually incomprehensible, largely because our students, protected as they have been, have difficulty conceiving evil on such a grand scale. There is no experiential reference point for atrocities of such magnitude, and therefore it becomes a challenge for the teacher to uncover the human dimension of such inhumanity. This task has two aspects—to understand both the victims and the perpetrators of genocide.

It is relatively easy to build student sympathy for the victims of genocide. The important point is to put into understandable terms crimes that, when first encountered, appear beyond comprehension. If students do not have a clear concept of 6 million murders (and who does?), then reduce the number to a recognizable unit. Have the students divide 6 million by 6 years (the Holocaust took place between 1939 and 1945—though massive gassings did not start until 1941) to see an average toll of 1 million deaths per year. Divide again according to months (12), weeks (4), and days (7). Compare each figure to a number of people familiar to the students—for example, the local population or the school enrollment. The number makes an impact when the students realize that on the average for a period of six years the equivalent of the entire population of their school was killed each day.

But numbers alone still fail to give a sense of the humanity of the victims. For this reason personal accounts are invaluable for making the loss feel real to today's students. *The Diary of Anne Frank* continues to be recommended, especially for girls, and, especially for boys, *For Those I Loved*, by Martin Gray.

While the Anne Franks and Martin Grays help to show the humanity of the genocide victims, the greater challenge for U.S. teachers hoping to keep genocide from being an abstraction in the minds of their students is to show that real people are also capable of committing acts of brutality, torture and murder.

This article will attempt to show how our students can arrive at a more experiential awareness of such inhumanity. In this way, they will not only learn about instances of genocide from their history books or from far-off places in today's world, but also develop a sensitivity to the early signs in their own hearts that could allow a future genocide closer to home.

In the video world of fantasy-violence inhabited by so many of our students, it is often difficult for them to conceive of torturers and executioners in any context other than a Darth Vader caricature of evil incarnate. While despicable sadists undoubtedly gravitate into prison systems, the profile of torturers more frequently reflects people who seem to be much closer to the average citizen—people who conform, obey authority and share the prevailing prejudices of the society.

Several studies on conformity illustrate how normal people are capable of inflicting extreme pain while remaining insensitive to the suffering they cause. This is most likely to occur when they believe they are following the orders of a legitimate authority. Milgram conducted an experiment at Yale in 1963 in which volunteers were told they would be participating in a learning experiment. The subjects were placed at the control of a lever supposedly registering electric shocks from 15 to 450 volts. They were instructed to raise the voltage each time a person behind a screen gave a wrong answer to a question. The accomplice behind the screen screamed each time the "shock" switch was thrown. The subject could hear the screams, but could not see the person behind the screen. Of the 40 participants in the Yale experiment who believed they were actually administering the electric shock causing the screams, 26 continued increasing the voltage to the maximum level, which was clearly marked "Danger: Severe Shock."[1]

[1] Women will be pleased to note that the findings were much different among their gender. Women, on the whole, refused to apply the shocks. Men, in fact, would only apply the shocks if both the "professor" giving the instructions and the "victim" were men.

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A similar experiment, conducted by Zimbardo at Stanford University, had to be discontinued because of the escalation to real violence. In the "Stanford County Experiment" volunteers were randomly divided into "prisoners" and "guards." Prisoners were given loose smocks and nylon caps; guards were issued khaki uniforms, billy-clubs, hand-cuffs and reflector sun glasses. Assigned to eight-hour shifts, the guards' only instruction was to maintain law and order. The guards quickly asserted their power and began to torment, humiliate and abuse the prisoners. Prisoners grew increasingly obedient, but also lapsed into depression, as evidenced by cowering in corners and crying.

A far less dangerous experiment can be set up for high school students to illustrate the force of conformity on the individual. The experiment, devised by Solomon Asch, involves the teacher and a half dozen or so students as accomplices. The accomplices are briefed ahead of time to give the wrong answers to a few questions in a series on perception—to pick the longer of a series of lines on a diagram, as in figure 1:

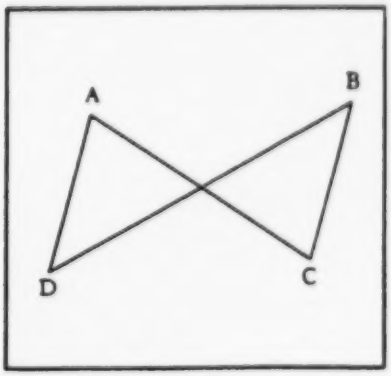

Figure 1

The subject and accomplices are ushered into a room together, and seated in a row with the subject near one end. Each student responds aloud in turn to each of a series of diagrams shown to the group. Occasionally, by prearrangement, the accomplices will give the wrong answer, for example, in the diagram above choosing AC as longer than DB. The subject will either have to buck the perception of everyone else in disagreeing with the group, or agree with the group despite his or her true perception of the diagram. The experiment should be repeated with different subjects. The subjects should be invited back for a discussion of what it feels like to be in the minority. Students should be encouraged to discuss the pressures they felt to conform to majority expectations.

A contemporary analogy can be made to Soviet dissidents who are branded insane by the authorities and committed to special psychiatric hospitals administered not by the Health Ministry but by the internal security forces of the Ministry of Internal Affairs. An interview with Soviet dissident Vladimir Bukovsky in the June 1977 *Psychology Today* explores the feelings of a man experiencing the full coercive power of the state to make his behavior conform to its will.

After reading the interview, the class can develop a role play in which one student takes the role of a sane dissenter trying to convince the rest of the class, sitting as a panel of judges, not to commit him to a psychiatric hospital for his beliefs. If the teacher prefers to steer clear of actual controversial religious or political beliefs, have the student on the stand try to defend the view that we live in a heliocentric solar system, against a class that insists on moral, religious, common sense and "scientific" grounds that the Earth is the center of the universe. The class should be instructed to act simultaneously as judges, prosecutors, jeerers and jurors intent upon pressuring the student to recant his or her beliefs or be committed as insane.

The Need for Historical Context

VLADIMIR BUKOVSKY*

I do not think there is a need for a special course on human rights for high schools. Such a course might be both misleading and confusing if it is presented outside a broader historic context of any given country, and I feel intuitively that the subject of human rights must be treated within existing courses of modern history and given a proper perspective by relating it to other social developments.

For example, there is little sense in discussing the human rights situation in Nazi Germany or in the Soviet Union unless a comprehensive study of these countries' respective ideologies is presented, too. Otherwise, your students may form totally wrong conclusions from the course by ascribing the human rights abuses in these countries to the "barbaric nature" of the "Germans" and "Russians," a racist view that your schools surely oppose.

Another wrong conclusion, usually formed by those who concentrate on the human rights situation while ignoring the broader historic and social context, is that all political systems tolerating violations of human rights are similar, or at least "equally bad"—a view that has caused great damage to political thinking in America.

In short, taken out of proper perspective and historic background, a course on human rights may become an instrument of a political indoctrination or, at best, a source of confusion. □

Up until 1976, Vladimir Bukovsky had spent 11 of his 33 years in Soviet prisons, labor camps and psychiatric hospitals for, among other reasons, protesting the Soviet regime's practice of locking up dissidents in psychiatric hospitals. He gained his liberty when the USSR "exchanged" him for imprisoned Chilean Communist leader Luis Corvalan. Bukovsky is currently a researcher in the Department of Psychology at Stanford University.

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Several students should be given the role of "expert witnesses" for the prosecution. (They will at the same time join in as judges and prosecutors.) Roles should include a psychiatrist, theologian and astronomer, who all insist that the universe is geocentric and that anyone who holds otherwise is insane, immoral and ignorant.

As in all role plays, the most valuable part of the exercise comes in the discussion afterwards in which the victim describes his or her feelings, and, equally important, in which the other class members express themselves on the group psychology of being the "wolves in the pack," trying to intimidate the individual into sacrificing his will to that of the group. They should be questioned on how the taste of power, the sense of belonging and the feeling of dogmatic certitude are influenced by the presence of an outsider with dissenting views.

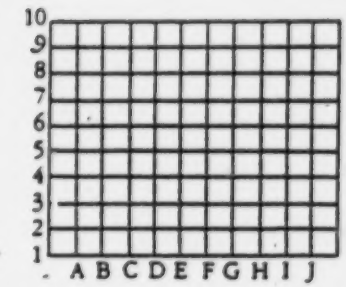
While an examination of conformity is a healthy exercise for our teenagers, it does not show the whole context of serious human rights abuses. To enable our students to understand how genocide can occur, it is necessary to add the element of prejudice to the discussion, and to have them develop a consciousness of their own prejudices and how those prejudices might be affected by the stress of living in a society under duress.

Gordon Allport's *The Nature of Prejudice* is helpful in providing the teacher with insights on the causes of prejudice. His thesis is that prejudice is related to membership in what he terms "in-groups." Students can begin to understand this concept by listing all of the various relationships which they would characterize with the term "we." Students should be asked to express themselves on how their various in-group identities may differ with each other and what in-group identities they share. If a modicum of "school spirit" is present, they will probably agree to an in-group identity with their school and its symbols—mascots, colors and athletic teams. This leads to several questions: Does an in-group require an out-group? Where would school spirit be without rivals? What effect does an enemy have on the cohesion of the in-group? What in-groups are the strongest, and what makes them strong? What weakens them? Can humanity itself be considered an in-group? If so, how strong is it in comparison to family, friends, religious or ethnic groups—or national identity?

The diagram in Figure 2, adapted from a study by E. S. Bogardus, is a self-test that serves as a vehicle for getting students to think about the degree to which their in-group identity influences discriminatory attitudes. The graph illustrates social proximity from the closest conjugal in-group (1) to the distant national one (10). It is likely that students may hold discriminatory attitudes towards members of out-groups that they have never even met. A follow-up test using the indicative tense for questions 2–10 (for example, "Do you have as a close friend a _____?" or "Are there _____s in your neighborhood?") helps to clarify this discrepancy.

The purpose of the exercise is not to embarrass or confront anyone, but rather to allow each student to examine his or her own attitudes towards other groups. The scale of proximity helps to determine the level of prejudice. The class discussion should avoid references to specific personal prejudices, but should instead focus on the whys and hows of excluding out-groups. The source of these attitudes can again be found in the in-group, which provides familiarity, identity and often a system of values leading to the idea that "my group is right." Those who do not share the same set of cultural presuppositions become suspect.

Prejudice as an attitude lacks an active form until out-groups are denied equal treatment in the form of discrimination. Students should be directed to see that the act of excluding those out-groups they prefer to be segregated from (for ex-



On the grid chart answer Y for yes and N for no. Consider how you would respond to each question (1–10) for each of the following groups (A–J). Assume that you have a real choice, and that it is not dictated by another authority. This test is for your personal benefit and will not be collected.

1. Would you marry a _____?
2. Would you kiss a _____?
3. Would you have as a close friend a _____?
4. Would you accept a _____ as a roommate?
5. Would you dance with a _____?
6. Would you sit next to a _____ in your classroom?
7. Would you accept a _____ as a next door neighbor?
8. Would you admit _____s into your school?
9. Would you admit _____s into your neighborhood?
10. Would you admit _____s into your country?

Assume each of the following is a resident of the United States belonging to one of the following ethnic, social, religious or handicapped groups (except for question #10).

A. Puerto Rican
B. Arab
C. Japanese
D. Blind person
E. Black
F. WASP (White Anglo-Saxon Protestant)
G. Catholic
H. Jew
I. Italian
J. _____ (choose another group)

Figure 2. Self-Test: In-group/Out-group Relations

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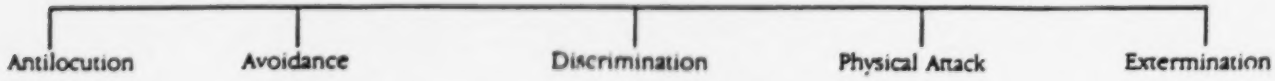
ample, not admitting them to their school or neighborhood) involves discrimination (unequal treatment). Students should be asked about the conditions or situations that encourage discrimination. How does discrimination strengthen a shaky in-group? What effect does the hatred of an out-group, based on its alleged inferiority, immorality or dangerousness, have on the self-perception of an in-group? What is a scapegoat? What are the consequences for human rights of dehumanizing the members of an out-group?

In order for students to understand how prejudicial attitudes are transferred into patterns of behavior and to be able to gauge how discriminatory acts can escalate in intensity to the point of genocide, it is helpful to introduce a spectrum of out-group rejection. The teacher should draw a horizontal line across the blackboard with a scale of terms ranging in intensity as shown below.

These degrees of negative action toward out-groups, identified by Allport, help to distinguish the intensity of actions leading to genocide. Antilocution is defined as a willingness to speak ill of out-groups, privately or publicly. At the stage of avoidance, the individual does not directly inflict harm on the out-group, but rather tries to avoid contact with its members. Discrimination is reached when the prejudiced person tries to exclude members of the out-group from equal opportunity. Physical attacks, whether against property or people, set the stage where genocide can become possible. Allport observes:

> While many people would never move from antilocution to avoidance, or from avoidance to active discrimination, or higher on the scale, still it is true that activity on one level makes transition to a more intense level easier. It was Hitler's antilocution that led Germans to



avoid their Jewish neighbors and erstwhile friends. This preparation made it easier to enact the Nürnberg laws of discrimination which, in turn, made the subsequent burnings of synagogues and street attacks upon Jews seem natural. The final step in the macabre progression was the ovens at Auschwitz. (p. 15)

After introducing the spectrum, the teacher should distribute a sheet listing various acts and ask the students to place these acts in order of intensity on the spectrum. Below are some such acts gleaned from United States history. Teachers should add to this list both more local and more contemporary acts:

1. In 1882 the U.S. Congress passed an immigration law excluding Chinese from immigrating into the country.
2. In 1915 millions of people flocked to movie theaters to see *Birth of a Nation*, which portrayed a society where blacks dominated whites. Drunken blacks were depicted as terrorizing white society until the Ku Klux Klan arrived to restore society to white control.
3. U.S. territorial governments until 1815 offered white citizens bounties (payment) for Indian scalps to encourage frontiersmen to kill Indians.
4. A 1973 study showed the average wage of female workers to be only 59 percent of that of men for the same jobs.
5. In what he thought was a private conversation among friends, Secretary of Agriculture Earl Butz made an offensive ethnic joke demeaning blacks.
6. Starting in the 1920s major U.S. universities, such as Columbia, Princeton and New York University, instituted quotas to limit the number of Jews granted admission.
7. During World War II, U.S. citizens of Japanese ancestry were arrested and confined to detention camps for the duration of the war. (No such actions were instituted against Americans of German or Italian descent, although Germany and Italy, like Japan, were at war with the U.S.)
8. In 1961 the U.S. Civil Rights Commission found that black citizens were denied the right to vote in eight southern states by a variety of coercive and discriminatory means.
9. In 1830 the Congress canceled all debts and treaties with the Indians and authorized the president to remove all Indians, by force if necessary, from the eastern United States.
10. Between 1889 and 1941, a total of 3,811 blacks were lynched or burned alive by white mobs.
11. Even after public schools in the United States were formally integrated, casual observation of seating patterns in school cafeterias and classrooms revealed that most students had voluntarily segregated themselves along racial lines.
12. Civil War hero General Philip Sheridan proclaimed, "The only good Indian is a dead Indian."
13. In 1619, twenty black people were brought to Jamestown to serve as slaves for the colonists of the New World. From that time until Lincoln's Emancipation Proclamation, slavery was institutionalized as part of life in the South.
14. In 1955 a Sunday school text of the Lutheran Church posed the discussion question: "Give proof that the curse which the Jews called down upon their nation still rests on them and their children to this very day."
15. A black family moving into a white neighborhood in Savage, Maryland, in 1984 had their house vandalized by crude racial graffiti.
16. During the height of the "Indian Wars" from 1850 to 1880, the Indian population of California declined from more than 100,000 to less than 20,000.
17. From 1896 until the Supreme Court ruled in 1954 that "separate educational facilities are inherently unequal," students were legally segregated according to race.

Examples from the United States were consciously chosen to bring the question closer to the students' own lives and to encourage reflection on the blood of prejudice on our own soil.

As teachers focus their attention on the problem of genocide, there is a tendency to concentrate almost exclusively on the Holocaust. While this is understandable due to the technology and planning brought to bear to effect mass murder on such an unprecedented scale, it creates the risk of portraying the Holocaust as an ultimately unique event, with the effect that we become silent about other acts of genocide in history down to the present day. In *The Quality of Mercy*, a book exploring why the world ignored the genocide occurring in Cambodia in the 1970s, William Shawcross warns, "There is a danger that only when something can be compared, perhaps wrongly, but anyway plausibly, with the Holocaust will it assume truly disastrous proportions in our perceptions" (p. 423). Genocide need not involve millions of people and extermination camps. As defined by the Convention on the Prevention and Punishment of the Crime of Genocide, genocide includes any of a number of acts "committed with intent to destroy, in whole or in part, a national, ethnic, racial, or religious group."[2] In addition to outright, wanton murder, genocidal acts include inflicting living conditions calculated to bring about the physical destruction of a group.

The *intent* to destroy a national, ethnic, racial or religious group was no less evident in our 19th century efforts to destroy the Indians and their culture than in the 20th century Nazi aim to destroy the Jews. While technologies of genocide change, the social and psychological factors leading to genocide are constant throughout history and are shared in our present experience.

The same social and psychological motivations that worked in Nazi Germany are present today in Iran, directed against a religious minority, the Bahai. The Khomeini regime

[2]After 35 years the United States has still not ratified the Genocide Convention. An excellent brochure for classroom use on the Genocide Convention is available free from the Conflict Analysis Center, P.O. Box 75034, Washington, DC 20013.

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makes no secret of its intention to wipe out the Bahai religion. It is now a crime for Bahais to practice their religion. Those who continue to promote the religion, such as Roya Ishraqi, a young Bahai Sunday school teacher, are executed. Roya was hanged, along with her mother and father, in June 1983. Bahai marriages are not recognized, so that parents are regarded as adulterers and their children as illegitimate. There have been reports of Bahai girls being abducted and forced to marry Muslim men.

The holiest shrines of the Bahai religion in Iran have been bulldozed, and cemeteries desecrated and closed for further burials. All Bahai community property has been confiscated and hundreds of private homes destroyed. Tens of thousands of Bahais have been dismissed from their jobs and more than 170 have been executed thus far. More than 750 are currently imprisoned, and reports of torture have been filtering out. It is illegal for Baha'is to escape persecution through emigration, so most are trapped with the choice of recanting their faith or facing persecution or death.

Teachers in our nation's classrooms in treating the subject of genocide face a dual challenge—to raise an awareness of genocide and other human rights abuses as a current problem, and to help students see that the basis of the human rights abuses they had first looked upon with surprised horror can be found by confronting their own tendencies towards conformity and prejudice. It might be easier than first imagined to recognize that the deadly combination of prejudice and unreflective conformity to authority leads relatively easily to the extremes of physical violence encountered when a nation embarks on a genocidal campaign. Whether American students study current patterns of genocide in a country like Iran or earlier episodes of genocide in history, the phenomenon will remain essentially unfathomable until they begin to realize the latent potential in all of us to allow such evil to occur. □

Bill Frelick, a former high school social studies teacher and a former member of the Board of Directors of Amnesty International USA, is a staff writer for Refugee Reports, *a publication of the U.S. Committee for Refugees.*

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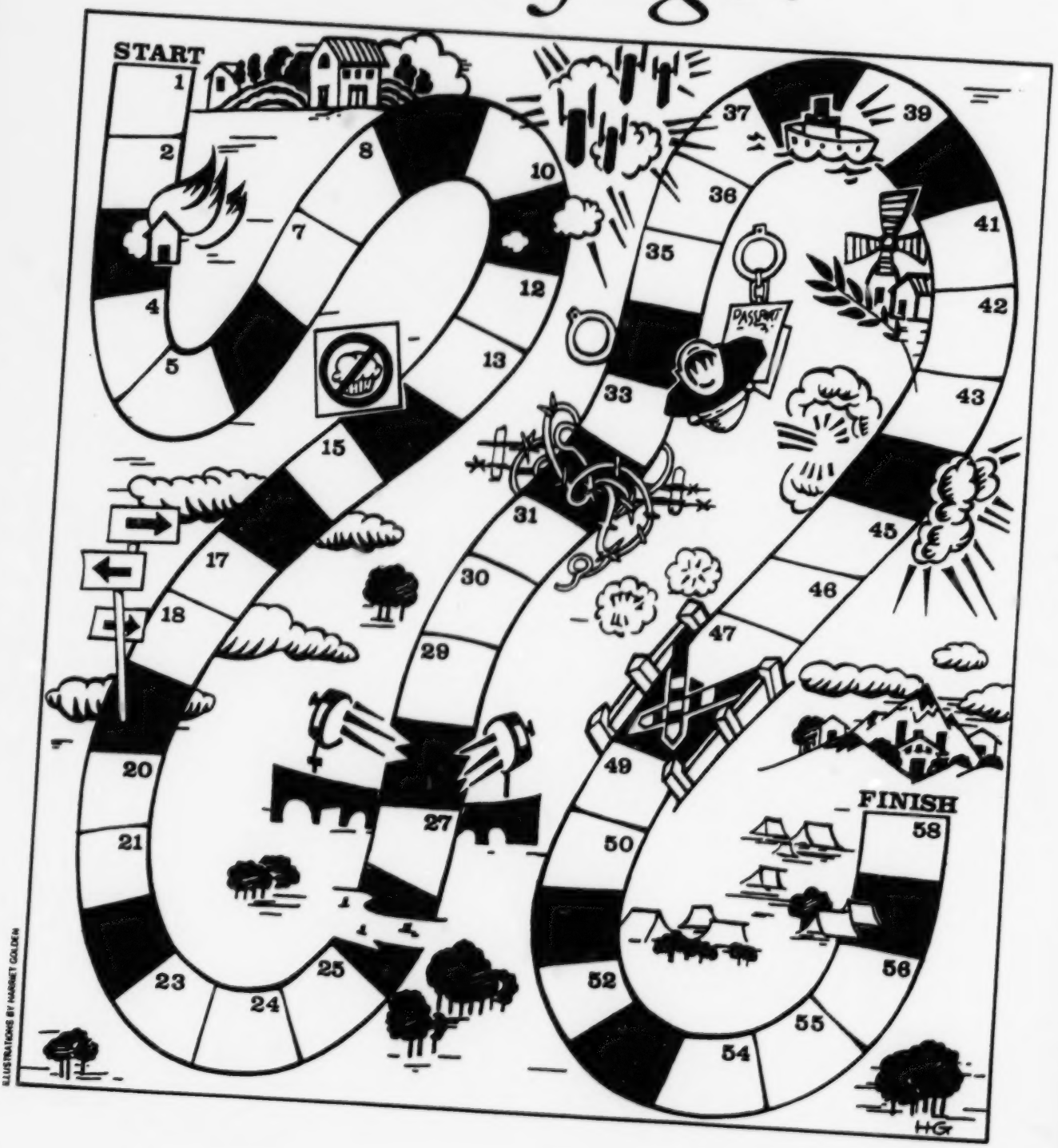
TAKE *Refuge!*



ILLUSTRATIONS BY HARRIET GOLDEN

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This game is inspired by the real-life drama of refugees who must flee out of fear for their lives and liberty.

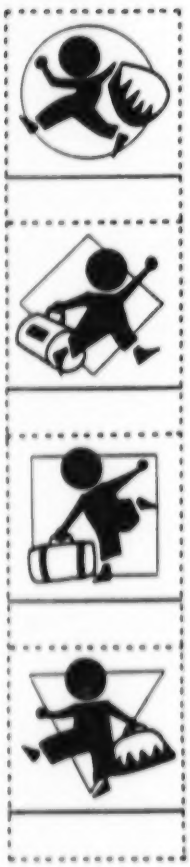
Materials: You will need a die, a gameboard, and playing pieces for two to four players.

Make copies of pages 4 and 5. Cut out the gameboard on page 4 and glue it to a piece of cardboard about 8 ½ inches square. Cut out the four playing-piece tokens on page 5 along the dotted lines. Fold each token along the solid line. Glue the base of each token to a small piece of cardboard to form a stand. Color each token a different color with a crayon or felt-tip marker.

Playing the Game: After each player has chosen a token, the players throw the die to determine who will go first. The player with the highest number goes first. The others follow in order. If you land on a black square, you must follow the instructions for that square. The first player to land exactly on square 58 is the winner. If you throw a number that is higher than the one you need, move to square 58 and continue the count by moving backward from square 58. Then, wait for your next turn and try again.

3. Your father opposes the ruling party, so its members burn your house. Return to 1.
6. The police catch your family leaving town in the middle of the night. Miss a turn.
9. Your family flees, but your mother needs to rest. Wait till the others pass.
11. Bombs explode around you. Miss a turn while you run for cover.
14. You need to look for food. Go back to 12.
16. You discover a shortcut. Go to 20.
19. You're lost. Return to 17.
22. You meet cousins who are also fleeing. All take shelter in 21.
26. You encounter a minefield and must detour. Go back to 23.
28. The police search for you. Hide in 27.
32. You're stuck in a barbed-wire fence. Miss one turn.
34. The police arrest you and send you back to your town. Return to 1.
38. As you cross a river your boat springs a leak. Miss a turn.
40. You are so hungry that you take food from a field. A farmer chases you back to 39.
44. You run across soldiers shooting at each other. Take shelter in 42.
48. Border guards won't let you cross into a safe country. Miss two turns.
51. You try another checkpoint and meet a UNHCR protection team. Move forward a space.
53. You wait to be interviewed on your claim to refugee status. Go back to 50.
57. In a camp, you wonder if you will be forcibly sent back home. Miss two turns.

The Winner:
If you are the first to land on 58, you are accepted as a refugee and given asylum in the host country. When conditions in your own country improve, you may decide to go back home voluntarily.



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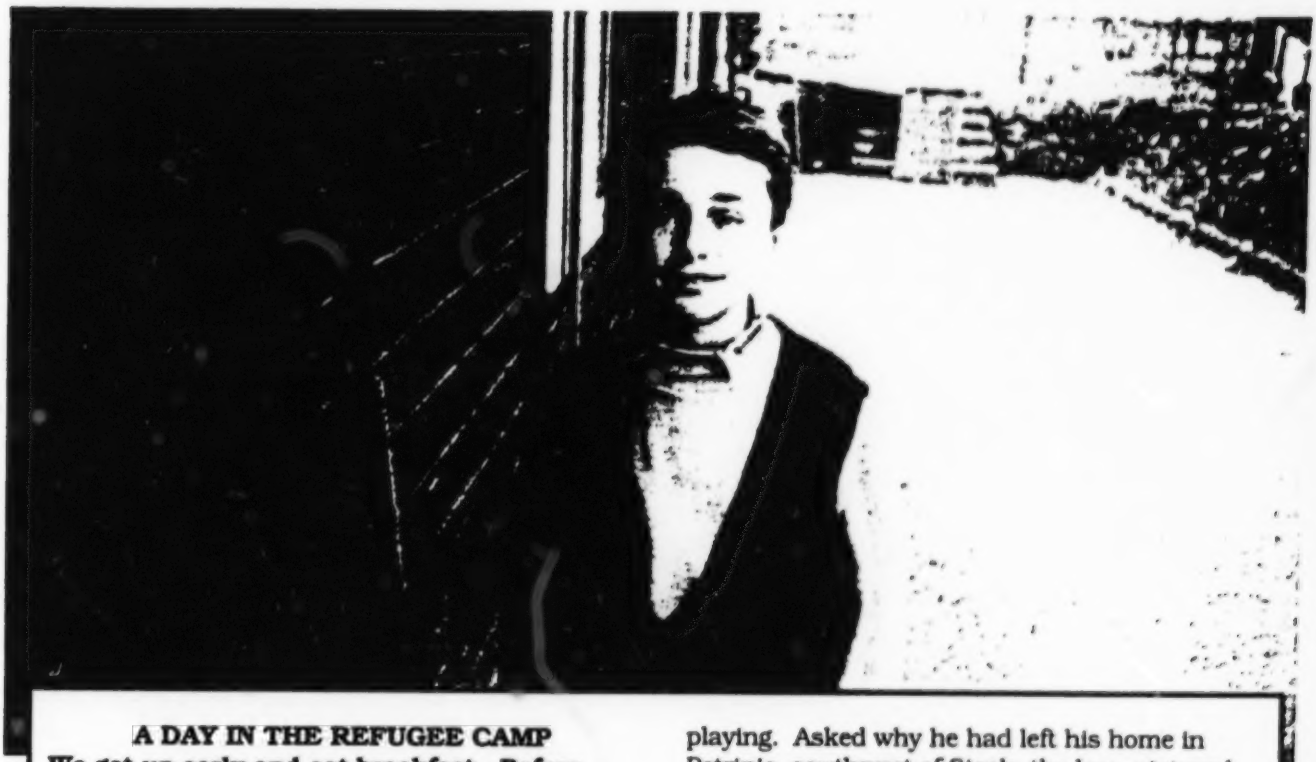

A DAY IN THE REFUGEE CAMP

We get up early and eat breakfast. Before lunch we have playtime. Everyday is like this. It is quite monotonous. This is a day in the refugee camp. But what shall we do in a situation like this? There is almost no solution for the whole nation. We don't pay anything. We get toys without paying. So we don't pay even for fun. This is due to nice people here who give money. Other people don't have enough money themselves, but still give for us. But even though people help us and try to make our stay here comfortable, something is missing here. I miss MY home. I know that a home can never be replaced. But time will heal everything. I am sure that after some time I will forget about what is going on here now. But for the moment I know it is very hard to bear. It is the war.

This essay was written on the lid of a cardboard box by an 11-year-old Croatian boy in the DOM SCT camp in Slovenia. After coming upon the essay in his room, the USCR investigator went in search of the boy, who was outside playing. Asked why he had left his home in Petrinje, southwest of Sisak, the boy, pictured here, said:

We heard shooting, so we left. We were threatened all the time by the Chetnik people. They wanted the town empty. We left several times, but then went back. Finally, we decided to go to Zagreb.

The Chetniks threatened everyone to make us leave. The [Croatian] government told us to stay. We couldn't decide whether to stay or go. Probably our house is ruined. It has been damaged by bombs and mines and burning. From Sisak we could see the houses burning for several days. Our village is burned.

Those who left are alive now. The others are all killed. They hanged the educated people to make the others see. They stabbed people and put them in mass graves. My grandfather was killed at that time in Petrinje.

His mother told USCR that she is divorced, and the boy does not know his father. He was raised by this grandfather who had been like a father to him.

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CALCULATING THE ESCAPE
PROBLEMS

A group of Haitians decide to flee their homeland and attempt to reach Miami, Florida by boat. Because they will necessarily encounter many difficulties en route, some of which could be life-threatening, they must anticipate as many of these problems as possible. The following exercises are only suggestive of the serious challenges faced by Haitian and other "boat people."

I.PRE-ALGEBRA:PROPORTION PROBLEMS

1.With a ruler measure in centimeters the distance between two horizontal or vertical lines on the map. This distance is approximately 200 miles. Now measure the distance in centimeters from Cap du Mole to Miami. Write a proportion and solve it to find the distance between Cap du Mole and Miami in miles.

2.For most of the voyage the refugees can sail along the north coast of Cuba. Keeping land in sight makes navigation easy. Traveling from Cuba to Miami is more difficult because the refugees must cross the open sea. Measure the distance from Cap du Mole to Sabana in centimeters and set up a proportion to find this distance in miles.

3.Measure the distance from Sabana to Miami in centimeters and use a proportion to find the distance in miles.

4.What is the total distance the refugees must travel if they follow the coast of Cuba and then turn north to Miami?

5.What percent of the total trip will be spent crossing the open sea?

II.PRE-ALGEBRA:MULTIPLICATION PROBLEMS

A typical boat used by the refugees can carry a maximum load of 2,000 pounds. What can the refugees bring with them?

1.**People:** Suppose a boat carries 10 refugees each weighing about 120 pounds. What is the combined weight of the people?

2.**Fuel:**
a.The refugees can either travel 24 hours per day (i.e. day and night) for 3.5 days or 12 hours per day (daytime only) for 7 days. What is the total travel time in hours?

b.If the boat uses one gallon of fuel during every hour of travel time, how many gallons will be used to get to Miami?

c.If the fuel weighs 8 pounds per gallon, what is the total weight of the fuel?

3.**Food:** An average healthy adult eats about 0.8 pounds of food per day.

a.If the refugees ate similarly, how many pounds of food would a single refugee eat during 3.5 days? During 7 days?

b.How many pounds of food would 10 refugees eat during 3.5 days? During 7 days?

4.**Water:** An average healthy adult drinks about 4.5 pounds of water per day (about 1/2 gallon).

a.If the refugees drank a similar amount, how many pounds of water would a single refugee drink in 3.5 days? In 7 days?

b.How many pounds of water would 10 refugees drink in 3.5 days? In 7 days?

5.Find the total weight of people, fuel, food, and water -

a.If the trip lasts 3.5 days.
b.If the trip last 7 days.

Can the boat hold this much weight?

6.In order to keep the boat afloat, each refugee is allowed to bring only 1 pound of food and 9 pounds of water.

a.One pound of food is what percent of what an average adult would eat during 3.5 days?
b.Nine pounds of water is what percent of what an average adult would drink during 3.5 days?

III.ALGEBRA I:DISTANCE, RATE, TIME PROBLEMS

(Before doing these problems, students should either complete the proportion problems above, or use the following information:
distance from Cap du Mole to Miami = 616 miles;
distance from Cap du Mole to Sabana = 496 miles;
distance from Sabana to Miami = 192 miles.)

1.If the boat travels at a rate of 8 m.p.h., how many hours will it take to travel straight from Cap du Mole to Miami?

2.If instead the boat travels along the coast of Cuba and then turns due north to Miami-

a.How many hours does it t e to travel from Cap du Mole to Sabana?
b.How many hours does it take to travel from Sabana to Miami?
c.What is the total time required for the voyage in hours? In days, rounding off to the nearest half-day?

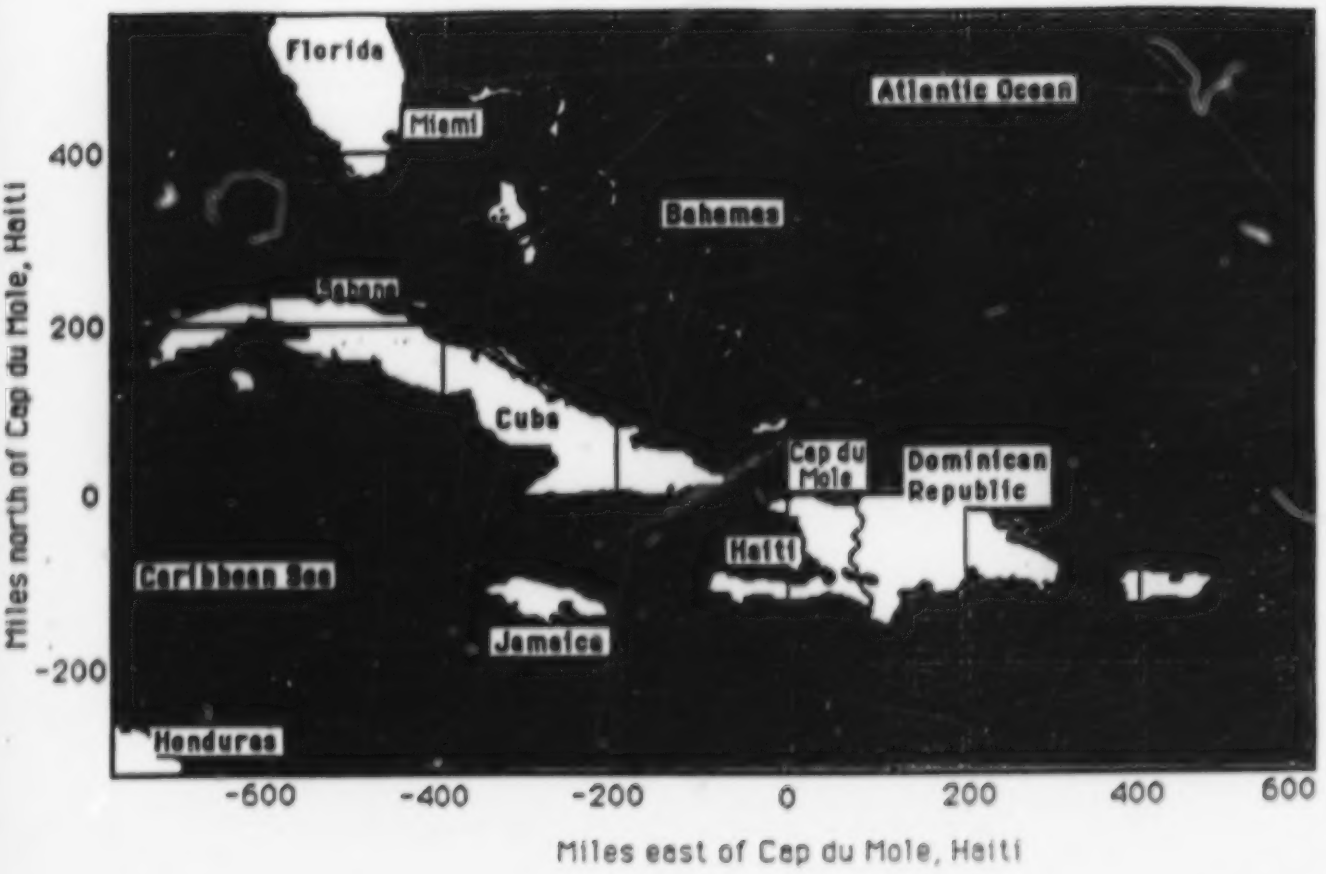
3.In questions #1. and #2 ; u assumed that the boat traveled 24 hours per day. Traveling at night is dangerous because boats can easily run aground or become lost at sea. How many days would the voyage along the coast of Cuba and then north across the open sea to Miami take if the boat traveled only during the day (12 hours per day)?

IV.GEOMETRY/ALGEBRA II:COORDINATE GEOMETRY PROBLEMS

1.Find the coordinates of Cap du Mole, Miami, and Sabana.

2.Use the distance formula to find the distance between Cap du Mole and Miami.

3 To make navigation easier, the refugees will travel along the coast of Cuba and then turn due North toward Miami. Do you expect this trip to be longer, shorter, or the same length as the distance you found in question #2?



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U.S. COMMITTEE
FOR REFUGEES
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Tel: (202) 347-3507 Fax: (202) 347-3418

HOW CAN WE HELP?
Having Students Reach Out Through A Public Opinion Survey

The Basic Idea

Once confronted with information about refugees around the world, many students become interested in what they can do to respond to refugee situations. One possible activity is to have students write and conduct a survey on citizen knowledge of and attitudes concerning refugees and immigrants. Despite living in a world where more than 17 million refugees are homeless, most Americans remain ignorant about who refugees are and why they are in need of refuge. Obviously, adults with insufficient information will not be able to respond appropriately to refugee needs. Now that your students are "experts," they could discover what gaps in information there are. The knowledge gained could be used to encourage more public information. Students--through letters to the editor, calls to elected officials, media campaigns,etc.--could request from their community a more concerted response to refugee crises.

Instructional Integrity of the Project

In addition to acting as agents of social change, students will be able to meet objectives that are in your school system's curricula. Constructing the survey would require students to locate countries on maps and globes and to synthesize the official definition of a refugee. The writing itself would meet many language arts objectives. Conducting and tallying the survey would require public speaking skills, arithmetic computations and would demand a certain level of deductive reasoning. In addition, students may enjoy "knowing more than grown ups" about this particular issue, and talking with adults in their community may help students realize the need for more public information about refugee issues.

The Need for a Survey

An April 1984 public opinion survey conducted for the U.S. Committee for Refugees indicates that most Americans do not know the difference between refugees and immigrants, and that less than half of the public correctly associates refugee status with political persecution. Half of the survey respondents mistakenly expressed the belief that Mexico is one of the largest sources of refugees coming to the United States, when, in fact, it is not a refugee-producing country at all. By a five-to-one margin, refugees were

USCR, a private, humanitarian agency, has been informing the public since 1958.

perceived as "not fitting into American society very well." Young respondents were even more likely to characterize refugees as misfits. As our country becomes more and more pluralistic, it is essential that our citizens understand who comes to the U.S. and why. Because the USCR survey is in danger of becoming outdated, students could come up with a new and relevant survey. They also could compare their findings with the ones of a decade ago.

Constructing the Survey

Grade level and ability will dictate the format of the survey. Possible formats for elementary students are true/false questions or open-ended queries that compare American attitudes about refugees abroad to those resettled in the U.S. For example, students might ask, "Do you think the people of Bosnia should be given humanitarian assistance?" and then follow up with, "Do you think Bosnians should be allowed to come to the U.S. to live?"

In the USCR survey, respondents were asked to imagine that they were U.S. government officials charged with deciding whether or not each of ten individuals should be admitted to the United States. When using this activity with secondary students, see the "Immigration and Naturalization (INS) Official for the Day" activity for ideas of the types of cases INS officers have to decide. Have students create their own scenarios based on current refugee flight. The complexity of this activity can be increased by having students ask respondents to rank the possibility of admission to the United States.

The results of the INS-type ranked survey can be used to explore the rationale for ranking one person higher than another. What values are implied in respondents' choices? Is race or nation of origin a factor? How important is the reunification of separated families? How do economic motives compare in validity to political ones? How important a consideration is the person's likely contribution to American society? How is that potential assessed?

Summary

No matter what the form of questions, this activity guarantees a tangible product for the students to create; it acts as a catalyst for further inquiry; and, it requires students to make contact with members of their community. If your students conduct a survey, please send a sample of the survey and a copy of the results to: Jacqueline DeCarlo, USCR, 1717 Massachusetts Avenue, N.W., #701, Washington, D.C. 20036 for possible inclusion in our public information efforts.

This teaching idea was adapted from an 1986 article in Social Education, written by Bill Frelick, USCR Senior Policy Analyst.